

CHAPTER VI

THE AGENTS OF REVOLUTION

THE pantheistic divinization of human nature, which is, as we have seen, the soul of the Revolution, and which found expression in the Declaration of the Rights of Man, has been steadily propagated since 1789 by the same agencies that gave it birth, Freemasonry and its vassal societies.

“There are several organized bodies,” writes Pope Leo XIII, “which, though differing in name, in ceremonial, in form and origin, are, nevertheless, so bound together by community of purpose and by the similarity of their main opinions, as to form in fact one thing with the sect of the Masons, which is a kind of centre whence they all issue and whither they all return.”¹

The object towards which all these societies are being moved is the complete overthrow of the order of the world founded upon the Supernatural Life of the Mystical Body of our Lord, Redeemer of our fallen race. That order comprises :

1. The Catholic Church, supernatural and supranational, but yet perfectly respectful of national characteristics and capable of harmoniously developing them, on condition that the nations acknowledge their indirect subordination thereto ;

2. The different States and nations, embodiments of the concept of native land, acknowledging the indirect power of the Catholic Church ;

3. The family founded upon the unity and indissolubility of the marriage contract, which was raised to the dignity of a sacrament by our Lord Jesus Christ² ;

4. The personality of every human being, to be developed by Catholic education in imitation of our Lord Crucified, with the right to the acquisition of private property.

¹ Encyclical Letter, *Humanum Genus*, of Pope Leo XIII.

² Occupational societies, guilds, etc., are auxiliaries of family life.

In working for the overthrow of this order Freemasonry and other secret societies are the instruments of forces, visible and invisible. Let us say a few words about them in turn.

Satan.—In order to have a view of the world-struggle as a whole, we must not forget that behind all the visible forces, ranged against the Mystical Body of our Lord, are to be found Satan and his satellites. Satan knows well that the result of his efforts will be an earthly replica of the state of the demons and the damned souls in hell. Each demon and each lost soul declares itself independent of all, even of God. Each one is his own end, his own god, his all. If the damned drew up a constitution, the first article would be : “ All the damned are free and independent and refuse all subjection to the Divine Order of the world.” Satan, therefore, is behind the whole modern movement of secret societies and revolutionary societies, ever spurring men on to revolt, with the whispered temptation : “ You shall be like gods, knowing good and evil.” (Genesis iii. 5.) St. Thomas strikingly portrays the significance of the suggestion.

“ Accordingly,” the Angelic Doctor writes, “ while both (namely, the devil and the first man) coveted God’s likeness inordinately, neither of them sinned by coveting a likeness or similitude in nature ; but the first man sinned chiefly by coveting resemblance with God, as regards knowledge of good and evil, according to the serpent’s instigation, namely, that, by his own natural power, he might decide what was good and what was evil for him to do ; or again, that he should of himself foreknow what good and what evil would befall him. Secondarily, he sinned by coveting God’s likeness as regards his own power of operation, namely, that by his own natural power he might so act as to obtain happiness. Hence Augustine says (Gen. ad Lit. xi. 30), that *the woman’s mind was filled with love of her own power*. On the other hand, the devil sinned by coveting God’s likeness, as regards power. Wherefore Augustine says (*De Vera Religione* 13), that *he wished to enjoy his own power rather than God’s*. Nevertheless, both desired in some way to be equal to God, in so far as each wished to rely on himself in contempt of the order of the Divine Rule.” (IIa, IIae, Q. 163, a. 2.)

Instead of consenting to have his activities of intellect and will divinized along the lines laid down by God, man hearkened to Satan's plea for false liberty and aimed at being the equal of God in his own way. The result was, of course, frightful disorder in his own being and, at the same time, subjection to the headship of Satan. St. Thomas contrasts the headship of Satan over evil men with our Lord's Headship of the Mystical Body, in III P. Q. 8, a. 7. To give a fuller idea of the real struggle that is being waged in the universe, primarily between invisible forces and, secondarily, in the visible world, a few extracts from this article will be quoted:—

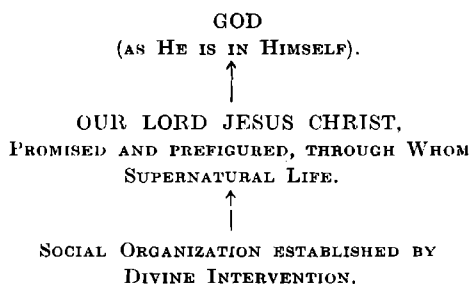
“The head not only acts interiorly on the members of the body, but also guides them exteriorly, directing their acts to an end. Accordingly, a person can be said to be the head of a body of men, either in both these ways, and thus Christ is Head of the Church, as has been said in the preceding article, or only with regard to exterior guidance and, in this manner, any prelate or prince is head of the group subject to him. It is in this latter fashion that the devil is head of all evil men. . . . Now to the ruler it belongs to lead those he governs to his own end. The end at which the devil aims is the revolt of the rational creature from God. Hence, from the beginning, he tried to get man to break away from obedience to the divine precept. This revolt from God is conceived as an end inasmuch as it is desired under pretext of liberty. . . . Inasmuch, therefore, as men are drawn to this end by sinning, they come under the government and direction of the evil one and he is accordingly styled their head.”

The Jews.—The organization of the Jewish people down to the coming of our Lord comprised ordinances and regulations established by God for the twofold purpose of securing becoming worship for Himself from the world He had created, while at the same time prefiguring the coming of Him Who was to restore the Supernatural Life of men and establish the one acceptable sacrifice. Besides these ceremonial regulations, there was the social organization of the Jewish people as a people or state, under judges, kings, etc. God intervened at various times, by His prophets, to recall the people to true worship, to outline more distinctly the figure of Jesus, and to set up

or change the ruler of the State. The ordinances given to the Jews were not obligatory on other peoples for whom the old dispensation concerning sacrifices continued. The Jewish nation was not a society into which it was obligatory for all nations to enter. They were a nation set apart to maintain acceptable worship of God and to be the fount of the Individuality of the Messiah to come.

“We must distinguish carefully between the *Personality* of our Divine Lord and His *Individuality*. Individuality, by which a man is marked off from other men, from other beings of the human species, comes from the body, from matter, which demands a certain portion of space distinct from that occupied by others. By our individuality we are essentially dependent on a certain environment, a certain climate, a certain descent. Our Lord, True Man as well as True God, was a Jew of the House of David, born of the Virgin Mary, the Lily of Israel. Personality, on the other hand, springs from the soul, and is, in the last resort, the subsistence of the soul. The personality of our Lord, True God as well as True Man, is not merely that of a created soul: it is the Personality of the Second Person of the Most Holy Trinity. In Him there is only one ‘Ego,’ the Divine ‘Ego.’ Hence the majestic proclamation: ‘I am the Way, the Truth, and the Life.’”¹

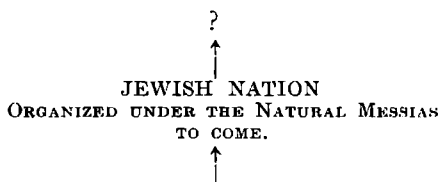
We might represent the organization of the Jewish people down to Calvary as follows:—



¹ *The Kingship of Christ*, pp. 122, 123, by the present writer.

The Personality of our Divine Lord was, therefore, from above. He was True God as well as True Man, being the Supernatural Life in Person. He called upon the Jews to become the heralds of that Divine Life to the world and, as an organized people, they refused. From the condemnation of Jesus and His definite rejection, the Jews ceased to be the chosen people; from Calvary onwards they must be spoken of as the Jewish nation.¹ Of course they remain His own race, from whom His Individuality sprang and who wound His Sacred Heart in a special manner by their obstinate refusal to accept supernatural life.

The tendency of the Jewish nation and its attitude towards the others since Calvary may be depicted in this wise :—



All other States or nations, from which every vestige of organization based on the Divinity of Jesus and all belief in the Supernatural Life, to be attained by membership of His Mystical Body, the Catholic Church, shall have disappeared.

The Jews refused the rôle that was offered to them of being the harbingers of supernatural life and peace to the world. They refused as a nation to aid in building up the Mystical Body of Christ into which all nations were invited to enter. St. Paul frequently speaks of this oneness and brotherhood of all nations in the Mystical Body of Christ, while in no way denying the persistence of natural distinctions and the need of hierarchical order.² The growth of indifference in religion and the weakness of the reasoning faculty, thanks to the diffusion of sensist and subjectivist philosophies since the time of Descartes,

¹ "Turn Thine eyes of mercy towards the children of that race, *once Thy chosen people*." (Prayer approved of by His Holiness Pope Pius XI for the Consecration of the Human Race to the Sacred Heart of Jesus.)

² "For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all who call upon Him." (Rom. x. 12.) "There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus." (Gal. iii. 28.)

hinder men from seeing the full consequences of Jewish opposition to the Divine Plan for the social order of the world through the Mystical Body of Christ. As there is only one world and one Divine Plan for that world, the Messiah to whom the Jews look forward must be purely natural. The unity and peace of the coming Messianic era, must, accordingly, be brought about by the subjection of all nations to the Jewish nation. Thus they dream of establishing, on the purely natural level, the union which God is striving to bring about on the supernatural level of the Mystical Body, respectful of national characteristics and of the diversity of national vocations in Christ. The Jews are, therefore, opposed to the whole order of the world, built on the Divinity of Jesus, and their influence in every sphere, in Freemasonry and in Communist movements, in Finance, in the Press and in the Film-world, will favour the naturalistic aims of Masonry and of revolutionary societies, while at the same time impelling them in the direction of a world-state in which the Jewish race will be supreme. Accordingly, when we read, in the sermon broadcast by Chief Rabbi Julian Weill (Radio-Paris, March 27th, 1931): "The Jewish Passover . . . is turned to the future and affirms with a definite and joyous conviction the liberation to come and the Messianic Passover of the peoples of the world," we know what that means for those who believe in our Lord's Divinity. We know, too, that this Jewish view of the world may be expressed in another fashion, for it presents another aspect to the Gentile peoples who are being "liberated." The *Pilori*, a newspaper published at Geneva, puts that other point of view as follows:—

"Of course, all cannot grasp that it is international high finance, dominated by the Jews and supported by Freemasonry, that started the world-war, brought about the revolutions in Russia and Spain, and now throws the economic life of peoples into confusion. Lengthy reflection is required in order to see that a hundred Jewish bankers . . . are engaged in liquidating the remaining stocks of the ancient Christian civilization of Europe."¹

All that has just been said is meant to emphasize the objective order of the world. It is only through super-

¹ Issue of September 25th, 1931.

natural life which the Jewish nation persistently rejects that human life, social and personal, can be lived in order. Accordingly, Jewish efforts to eradicate belief in the Divinity of Jesus and in supernatural life, thus preparing the way for the purely natural happiness of their Messianic era, are only succeeding in dragging the world down to a state inferior to that in which Jesus found it. The whole struggle in the world ultimately centres round the acceptance or rejection of His Divinity. "And I, if I be lifted up from the earth, will draw all things to Myself." (John xii. 32.)

In the opposition to Jesus of both Pharisees and Sadducees, we see natural life preferred to the Supernatural Life offered by our Lord. They both placed what is purely natural above the supernatural. There is, however, a distinction to be made in the attitude of the two sects. The Pharisees were naturalists in whom the intellectual element dominated. "And He said to them: Well do you make void the commandment of God that you may keep your own tradition." (Mark vii. 9.) The Sadducees, on the other hand, were naturalists in whom sense-life played the preponderating part. They were materialists denying the resurrection and the existence of spiritual beings. "For the Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both." (Acts xxiii. 8.) Both were afraid of losing their positions of influence if they acknowledged our Lord.

If we now consider the opposition of the Jewish nation to the Mystical Body of Christ since Calvary, we shall find it codified and crystallized, so to say, in the Talmud and the Kabbala. The Talmud contains, chiefly but not exclusively, the deviations from the order of the world in regard to the organization of society. The terrible pride of the Jewish race, due to their having lowered and corrupted the idea of the mission to which God had called them, is very visible therein.¹ While the Talmud represents the codification of Jewish opposition to the Kingship of Christ, the Kabbala reflects rather the

¹ "When people talk about the Jewish religion, they think only of the Bible, of the religion of Moses. This is an illusion. . . . According to the *Univers Israélite* 'For two thousand years . . . the Talmud has been the religious code of Israel' . . . A work of hatred and impiety, the Talmud definitely confirmed the apostasy of modern Jewry. . . . It is a systematic deformation of the Bible. . . . The pride of race with the idea of universal domination is therein exalted to the height of

opposition to the priesthood of Christ. In the latter we see, chiefly but not exclusively, the divagations from order which have arisen amongst the Jews, with regard to mystical union with God and spiritual life, owing to their persistent want of submission to God and to Jesus Christ Whom He has sent.¹ The Zohar, the chief portion of the Kabbala, inculcates Pantheism.² The refusal to accept the Divine Life offered by our Lord has resulted in the deification of the natural powers of man. The Kabbala furnishes the key to the Pantheism of Freemasonry, Theosophy, and the other occult societies which promise to reveal the secrets of a higher life to their adepts. The Jewish writer, Bernard Lazare, states frankly that rationalism and pantheism are the two sides of the Jewish mind, though he, of course, does not see the force of his admission for the question of the whole order of the world, of which this work treats. We have seen that rationalism, the refusal of man's mind to bow down before God's, is the primary source of disorder and that man's refusal to observe order leads to the deification of his own powers. Lazare's statement is, therefore, singularly interesting as a confirmation of our thesis. He writes:—

"It is certain that there were Jews at the cradle of Freemasonry—Kabbalistic Jews, as is proved by some of the rites that have been preserved. During the years which preceded the French Revolution, they very probably entered in greater numbers still into the councils of this society and founded secret societies themselves. There were Jews around Weishaupt, and Martinez de Pasqualis, a Jew of Portuguese origin, organized numerous groups of Illuminati in France, recruiting many adepts to whom he taught the dogma of reintegration. The lodges founded by Martinez were mystical, whilst the other orders of Freemasonry were

folly. . . . For the Talmudist, the Jewish race alone constitutes humanity. The non-Jews are not men. They are of a purely animal nature." (*L'Histoire et les Histoires dans la Bible*, by Mgr. Landrieux, Bishop of Dijon, pp. 101, 102, 99.) For texts of Talmud, cf. *Les Sources de l'Impérialisme Juif*, pp. 21-40, by Mgr. Jouin.

¹ Mrs. Webster even says that "it is in the Cabala, still more than in the Talmud, that the Judaic dream of world-domination recurs with the greatest persistence." (*Secret Societies and Subversive Movements*, p. 370.)

² Cf. article "Cabale" in the *Dictionnaire de Théologie*.

"The deification of humanity by the Freemasons of the Grand Orient finds its counterpart in the deification of Israel by the modern Jew." (Mrs. Webster in *Secret Societies and Subversive Movements*, p. 374.)

rather rationalist. This permits one to say that the secret societies represented the two sides of the Jewish mind: practical rationalism and pantheism. This pantheism is the metaphysical reflection of the belief in the one God and sometimes winds up in Kabbalistic theurgy (or magic)."¹

The results of Jewish opposition to the Divine Plan are certainly becoming increasingly visible amongst the Jews themselves. The persistence in the rejection of the one Mediator, Christ Jesus, in spite of abundant light and grace, is having its inevitable results. As Jewish power in the material order grows, they are ceasing to believe in the God of Israel and are falling a prey to Marxian pantheism. The official head of the Anti-God Association of the U.S.S.R. is the Jew, Yaroslowsky, whose real name is Goublemann.² Another quotation from Lazare's work is very illuminating with regard to the Jewish sympathies of revolutionary Jews:—

"It will be objected," he writes, "that, when he becomes a revolutionary, the Jew almost invariably becomes an atheist and thus ceases to be a Jew. . . . In general the Jews, even the revolutionaries, have kept the Jewish spirit, and if they have given up religion and faith, they have nevertheless been formed, thanks to their ancestry and their education, by the influence of Jewish nationalism. This is true in a very special fashion of the Jewish revolutionaries who lived in the first half of this century. Heinrich Heine and Karl Marx are two typical examples. Heine is held to be a German in France. In Germany he is accused of being French. He was above all a Jew. . . . The same holds true for Marx."³

Subordinate Agencies of Revolution.—We can now classify the subordinate agencies working against the Mystical Body of Christ as follows:—

A. *Revolutionary Societies*, which are strictly Masonic and secret. These have the twofold hierarchy of Degrees

¹ *L'Antisémitisme*, pp. 339, 340. Later on in the same work (p. 346) he says, in speaking of the Jewish writer, H. Heine, "the only philosophy which had any real attraction for him was pantheism, the doctrine which is natural to the metaphysical Jew who speculates on the unity of God and transforms it into unity of substance."

² *R. I.S.S.*, January 1st, 1933, p. 18. Cf. Appendix I, "Jewish Power."

³ *L'Antisémitisme*, p. 345.

and of Government: Illuminati, Carbonari, Freemasons, etc.

B. *Revolutionary Societies*, which have only the hierarchy of Government and which are directed towards a special object. The amount of secrecy to be met with in these societies may vary. Examples of such societies are: The *Internationale* of the Jews, Karl Marx and Friedrich Engels, and the *Irish Republican Brotherhood*, commonly known as the I.R.B.

C. *Non-secret Societies*, which are imbued with the Masonic naturalistic spirit. An example is the Rotary International.

Let us now take each of these subordinate agencies in turn.

A.—MASONIC SOCIETIES STRICTLY SO-CALLED

With regard to Masonic societies strictly so-called, the end they have in view, namely, the setting up of man in the place of God, is unknown to many of their members. But the pantheistic deification of man is present in the symbolism of the lodges and in the rituals and discourses, so that a mentality which we may call Masonic is gradually created amongst the *habitués*. That mentality will always be found hostile, in a greater or less degree, according to the progress of the initiation, to the four points in which we summed up the order of the world. One has only to take as test the question of divorce and of the stability of family-life, or the question of full Christian education, to see how Masons are affected by their formation.¹ The formation is objectively always the same. An example from the tragic life-story of the Emperor Charles I of Austria, dethroned at the end of the Great War, may here be of interest. A representative of the Grand Orient called on the Monarch in Switzerland and promised him that the crown of Hungary would be restored to him and later that of Austria, if he would insert two points in the Constitution, the neutral or non-religious school and civil-marriage.² The Emperor, of course, refused and suffered

¹ For the question of the Masonic attack on the Catholic idea of native land, consult *L'Idée de Patrie et l'Humanitarisme*, by G. Goyau. He shows clearly that Masonry is working for the World-Republic or United States of the World.

² Cf. *Charles Ier Empereur d'Autriche, Roi de Hongrie*, by Jérôme Troud, p. 195 (1931).

as a true Catholic for his fidelity to the Divine Plan. As we have said, however, many Masons do not understand the full significance of the society to which they belong, but that does not excuse them from responsibility.

Masonry is ever seeking to arrive at power in States, so that it may then, by the way of legality, transform society in accordance with its principles, that is, set up man in the place of God.

"*The Church*, then *Rulers of States*, and finally *Capital*," says Findel, one of the oracles of German Masonry,¹ "have reigned in turn since the Middle Ages. All three were considered, during a certain time, to be of Divine Right and consequently as necessary and unassailable. The abuse of power awoke doubts about their legitimacy. *The Church* was the first to succumb under the blows of the Reform movement and then of rationalism. According as the power of the Papacy grew less, that of secular rulers increased and the age of absolute Monarchs arrived. But the French Revolution overthrew the proud structures of the *Monarchy*, and, at the same time, the ancient feudal society. Then in the State arose a new despot, *Capital*. But, as the legitimacy of the Church and of Monarchy were formerly condemned in their origins and in their development, the same phenomenon is now taking place with regard to *Capital*, which is destined soon to disappear."

Therefore, no more priests, no more kings, no more holders of private property. Masonry is tending towards the same consummation as the Communist Internationale.

This was pointed out long ago by Pope Leo XIII in his Encyclical Letter, *Humanum Genus* (1884), "On Freemasonry" :—

"It is an act of violence to require men to obey any authority other than that which is obtained from themselves. . . . It is held also that the State should be without God ; that in the various forms of religion there is no reason why one should have precedence of another ; and that they are all to occupy the same place. That these doctrines are equally acceptable to the

¹ "The Principles of Freemasonry in the Life of Peoples." Quoted in *La Franc-Maçonnerie*, by Dom P. Benoît, vol. i. pp. 135, 136.

Freemasons, and that they would wish to constitute States according to this example and model, is too well known to require proof. For some time past they have openly endeavoured to bring this about with all their strength and resources ; and in this they prepare the way for not a few bolder men who are hurrying on to even worse things, in their endeavour to obtain equality and community of goods by the destruction of every distinction of rank and property. . . . Yea, this change and overthrow is deliberately planned and put forward by many associations of *Communists* and *Socialists* ; and to their undertakings the sect of Freemasons is not hostile, but greatly favours their designs and holds in common with them their chief opinions, and if these men do not at once and everywhere endeavour to carry out their extreme views, it is not to be attributed to their will, but to the virtue of that divine religion which cannot be destroyed ; and also because the sounder part of men, refusing to be enslaved to secret societies, vigorously resist their insane attempts. Would that all men would judge of the tree by its fruits, and would acknowledge the seed and origin of the evils which press upon us and of the dangers that are impending. We have to deal with a deceitful and crafty enemy who, gratifying the ears of people and princes, has ensnared them by smooth speeches and by adulation. Ingratiating themselves with rulers under a pretence of friendship, the Freemasons have endeavoured to make them their allies and powerful helpers for the destruction of the Christian name ; and that they might more strongly urge them on, they have, with determined calumny, accused the Church of invidiously contending with rulers in matters that affect their authority and sovereign power . . . in like manner they have by flattery deluded the people. Proclaiming, with a loud voice, liberty and public prosperity and saying that it was owing to the Church and to sovereigns that the multitude were not drawn out of their unjust servitude and poverty, they have imposed upon the people ; and exciting them by a thirst for novelty, they have urged them on to assail both the Church and the civil power. Nevertheless, the expectation of the benefits which were hoped for was greater than the reality ; indeed, the common people, more oppressed than they were before,

are deprived in their misery of that solace which, if things had been arranged in a Christian manner, they would have had with ease and in abundance."

It is undoubtedly true that many members of strictly Masonic revolutionary societies are ignorant of the full meaning of Masonry. The point must, however, be stressed that these societies tend of themselves in the direction of the pantheistic deification of man, no matter how slight an acquaintance an individual member may have with the fact.¹

B.—REVOLUTIONARY SOCIETIES

If we now pass on to the second class of revolutionary societies, we find that the bulk of their members are not dupes, at least to the same degree. They commonly ignore, however, the place which their particular organization occupies in the overthrow of the whole order of the world. They usually think that they are working for a certain end and for that alone. As soon as that end is attained,

¹ For a full treatment of Freemasonry, the able work on the subject, *Freemasonry and the Anti-Christian Movement*, by Rev. E. Cahill, S.J., is heartily recommended.

The following statements by Dom P. Benoit, with regard to the secrecy of Masonic and revolutionary societies form an excellent summary of the question. They are taken from *La Franc-Maçonnerie*, vol. i. pp. 188, 189. "These societies are *secret*. They are secret, in the first place, so far as those outside or the *profane* are concerned. The members carefully hide the projects they are preparing; the leaders remain unknown. Awful oaths prevent the members from making revelations. Some of their proceedings openly accomplished leave people under the impression that it is question of a benevolent society. That is enough to lull people to sleep. . . . There are places where a secret society has arranged elections for twenty or thirty years and yet even its existence is unknown.

"Secondly, those Masonic associations are often unknown to each other. There are Masonic societies which are known to all others; but there are societies more completely hidden, the existence of which is unknown to most of the other Masonic societies. Sometimes one directs another without the latter being aware of the fact. Again, Masonic associations have secrets of which most of those who compose them are unaware. The real leaders are mostly unknown. The official heads of most lodges have only apparent power. The real power is in the hands of a member or members unknown, who form the connecting link between the lodge or lodges and the higher lodges. They receive the directions to be passed on, and transmit the reports required about the mentality of the members. . . . The members of a lodge, therefore, very often do not know their immediate superiors. They are still more ignorant of the identity of the higher superiors.

"Finally, most of them are ignorant of the complete final end of the whole body of societies. . . . Masonry will show to each only that portion of its designs which will appeal to the particular form of revolt that is in him."

they expect to enter into the secure enjoyment of the Garden of Eden on earth. In the case of the *Internationale*, many of the members do not see all that is involved. Only the leaders, who are in touch with the general plan of disruption, through their membership of the strictly Masonic societies, have a fairly accurate idea of the place occupied by their organization in the general scheme.

Two points must here be touched on. First of all, is the Communist Internationale a secret society? Secondly, is the I.R.B. connected with other higher societies, so that the object avowed to members, namely, the overthrow of the English hold on Ireland, is really co-ordinated with the world-scheme for the pantheistic deification of man?

I.—THE COMMUNIST INTERNATIONALE

With regard to the first point, Mrs. Webster, after having set forth the history of the society, gives the answer in succinct fashion in *World Revolution* (p. 181):—

“The Internationale, though itself an open and avowed association, thus became, through the absorption of these ‘existing secret societies, a huge semi-secret society—that is to say, it formed the outer shell that covered a ramification of conspiracies . . . of which the secrets were known only to its middle-class directors. The anti-religious policy adopted by the Internationale was the work of these secret influences.”

For a full answer, however, it would be necessary to study the careers of the Jewish founders of this society, Karl Marx and Friedrich Engels. A few words must suffice here, but they will be enough to show that many of the Gentile instruments, who figure as leaders, are really the dupes of Jewish capitalism. Let us first examine Marx’s formation and his outlook on life.

Karl Marx was the grandson of a Jewish rabbin of Cologne.¹ As a young man, he entered the society, founded by Ganz, Zunz and Moses Moser, and known as the *Jewish Union for Civilization and Science*. The directing idea of this union was that the Jewish nation, and not a member of that nation, was to be the Messiah who should conquer

¹ Marx’s real name was Mordechai (cf. *World Revolution*, by Mrs. Webster, p. 167).

the world and subject all nations to itself. Here is how one of Karl Marx's neo-Messianic correspondents formulated this thesis :—

“The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national particularities. Thus shall be established a Universal Republic. . . . In this new organization of humanity, the sons of Israel, now scattered over the whole surface of the globe, all belonging to the same race and moulded by the same traditional formation, without however forming a separate nationality, shall everywhere become the ruling element without opposition. This will be particularly easy, if they succeed in imposing on the masses of the working-classes the guidance of some of their number. The governments of the nations forming the Universal or World-Republic shall all thus pass, without any effort, into Jewish hands, thanks to the victory of the proletariat. Private property can then be suppressed by the Jewish rulers who will be everywhere in charge of public affairs. Thus shall the promise of the Talmud be realized that when the Messianic epoch will have arrived the Jews shall have control of the wealth of the nations.”¹

Karl Marx combined these theories with the pantheistic philosophy of Hegel. For Hegel, there is no objective Personal God, as we Catholics and all sane thinkers know and believe. God is only human thought evolving or becoming. Thought is absolute sovereign of the world, in the threefold state : *passive* (when it is interior) ; *active*

¹ For documents, etc., cf. *Les Origines Secrètes du Bolchevisme*, pp. 33, 34, by Salluste. This is the most complete work on the question. For a student of all these matters in their connexion with the real history of the world, that is, with the history of man's acceptance or rejection of the Supernatural Life of the Mystical Body, it is particularly interesting to note that, while these descendants of Jewish rabbis were preparing the Communistic enslavement of the world, the son of a rabbi of Saverne was being drawn from Judaism to the Catholic priesthood. Having become a priest, he initiated the modern movement for the diffusion of the Divine Life in Africa. Father Libermann was born in 1804, was baptized in 1826 and ordained priest in 1841. In that same year he founded the Society of the Immaculate Heart of Mary, which was united to the Congregation of the Holy Ghost, with Father Libermann as Superior-General, in 1848.

(when it finds a point of contact in the external world) ; free (when it triumphs in social organization, law, philosophy, art and religion). All morality flows from the progressive and irresistible evolution of thought. God evolves or becomes, thus indefinitely progressing with the universe and with humanity. This awful pantheism swept away any traces of Jewish Deism which Marx still retained and left him only his pride in his race and the certitude that the sovereign thought, which was destined to rule the world and enable it to progress indefinitely, was, indeed, that of his race. Marx, in contradiction with Hegel, but in accord with the Materialism of Feuerbach, held that spirit and thought have evolved out of matter, which is, needless to say, one of the many glaring absurdities in his system. The degree of mastery by thought over the forces of nature, that is, the stage of development of the production of wealth, determines the perfection of a civilization. The proletariat class, which produces the material goods on which human society lives, is a Messianic class destined by its rule to bring about a new era for the world. This Messianic vocation of the proletariat, according to Marx, found an answering echo in the Messianic expectations of the Russian people.¹ But both the proletariat in general and the Russian people in particular are only means for the realization of the Messianic dreams of Marx's own people. Masters of production through finance, they will shape the destinies of the world-God or collectivity-God.

Marxism, then, is derived from Feuerbach, from the point of view of its *materialism* and its criticism of idealism or subjectivism, particularly of the subjectivism of Hegel, but from the point of view of its *method*, it is derived from Hegelian dialectics. It may thus be rightly called Dialectic-Materialism.² Thought is an attribute of material being, of the human body and the human head; accordingly, the whole question turns round the matter of which the human head is composed. All causal action in society is to be reduced to material causality, the action of the economic conditions on man's brain development.

¹ Cf. *The Russian Revolution*, by N. Berdyaev, pp. 74, 75.

² Cf. "Les Questions Fondamentales du Marxisme," by G. V. Plékhanov (*Bibliothèque Marxiste*, No. 2), and also article by Père B. Lavaud, O.P., dans la *Revue Thomiste*, July-September, 1932, on "La Philosophie du Bolshévisme."

All this Marx and Engels borrow from Feuerbach. Thus the Ego which evolves is not the idea of Hegelian dialectics, which becomes conscious, but the body, my body, of which thought is an attribute. The Hegelian logical process of the creative idea becomes the evolution of matter, of which thought is a consequence and a property. Thus the distinction of spirit and matter is denied. Evolving matter, not evolving gradually, but by leaps and bounds, alone exists and is accordingly identified with God.¹ This is the final result of the revolt against the objective order of the world, ushered in by Luther, on the supernatural level, by his rejection of God's plan for incorporation into the Mystical Body of Christ, continued by Descartes, with the intellect's refusal to be measured by things, and consummated by Kant, according to whom our ideas are the measure of things, like the Divine Ideas.

After having studied at the University of Berlin, Karl Marx became editor of a paper at Cologne. The revolutionary tendencies of the paper brought about its suppression, and Marx passed on to Paris, where he collaborated with Arnold Rüge, the leader of *Young Germany*, a section of the revolutionary society, *Young Europe*, founded by Mazzini. Little by little, Marx, with his Jewish friends, Friedrich Engels and Ferdinand Lassalle,² ousted Rüge from the direction of his paper, *Les Annales Franco-allemandes*, and thus got control of Rüge's organization, giving it a completely Communist turn. Thus the *sovereign thought* of Hegelian philosophy passed from the *passive* to the *active* state, by the aid of a fulcrum in the outer world. Marx could not, however, immediately proceed to action by the poor duped masses

¹ The Catholic Church, guardian of revealed truths and protectress of the sanity of the human mind, has condemned these aberrations in the Vatican Council. The second canon of these opposed to the errors about God as Creator of all things runs as follows: *If anyone shall not be ashamed to affirm that nothing exists except matter, let him be anathema.* (Denz., 1802). The last part of the fourth canon of the same section condemns the idealistic evolution of Hegel: *If anyone shall affirm that God is universal or indefinite being, which by determining itself constitutes the whole universe of existing things, forming distinct genera, species and individuals, let him be anathema.*

We are thus practically back to the position of David of Dinant, about whom St. Thomas wrote in the thirteenth century: "David of Dinant affirmed like a downright fool (*stultissime*) that God was primary matter." (Ia, P. Q. 3, a. 8). David of Dinant's thought seems, however, to have been on a higher level than Marx's.

² The Jewish descent of Engels is strongly denied. Cf. Salluste, op. cit. p. 55.

of workmen under his influence, for the police were watching. He took refuge in England, but came back to the Continent to take part in the Revolution of Bavaria in 1846 and then in that of Paris in 1848. After 1848 Marx set to work to pass from secret action to open action, by the foundation of the *First Communist Internationale*. Thanks to this organization, great bodies of workmen could be moved to action by leaders whose secret connexions were carefully hidden. When the *First Internationale* was launched by Marx at St. Martin's Hall, in London, in 1864, it was the result, not of a spontaneous movement of enthusiasm, as the official histories tell us, but of years of preparation. In the preparation and propagation of the Socialist movement, we find the following Jews engaged: Lassalle, then Singer, leader of German socialism; Neumayer, Victor Adler and Aaron Libermann, directors of Austrian socialism; Fribourg, Léon Frankel and Haltmayer, acting as chiefs in France; Kahn and Leon, in the United States, and so on.¹

It would be too long to recount the whole story of the growth of the Communist movement in Europe. The plan of the revolution is always substantially the same. The reins of government of some great nation must be captured and then that nation must be made a sort of battering-ram, in order to impose the revolutionary ideal on the neighbouring peoples. The France of 1789 and its people were used as revolutionary ammunition, to be hurled at Europe. If Marx had succeeded through his agents in the Paris Commune of 1871, France would have had the fate which was reserved to the Russia of 1917. In Russia the vast sums invested in Communism by Jewish capitalists bore fruit and the sovereign thought of the Hegelian philosopher of Berlin has passed from the passive state to the free state, with the results we know.

The ideas of God, our Lord Jesus Christ, the native land, the family, and the personality of the child, are all being swept away in the name of "progress," while the financiers laugh at their poor dupes. The Russian revolutionary, Bakunin, who knew Marx well and who used to describe

¹ B. Lazare in *L'Antisémitisme*, pp. 343, 344, speaks also of James Cohen, Secretary for Denmark, Loeb, Lazare and A. Lévi as members of the *Fédération Parisienne de l'Internationale*, Gompers in U.S.A., etc. For Marx's secret and open activities in preparation for 1864, cf. the work by Salluste already referred to, *Les Origines Secrètes du Bolchevisme*, pp. 55-100.

him and his following as the "German-Jew Company," complained in his day of the contempt of Marx and Engels for the poor. Marx spoke of the poor and destitute workers as the "ragged proletariat" (*Lumpenproletariat*).

Russian Communism is, then, the triumph of the Marxian deification of man. But is Jewish thought the directing and controlling *sovereign thought*, which is striving to mould the destinies of Russia, and, through Russia, of the world? We must here quote a certain number of documents to show how the Marxian neo-Messianic programme was inaugurated in Russia and continues to be applied therein. The first document to be quoted is an extract from the *Patriot* of December 5th, 1929, and deals with the publication of certain facts and their suppression later on by the British Foreign Office.¹ The document is as follows:—

"It may be well, at the cost of repetition, to recall the first beginnings of the Bolshevik Power and the full information as to its nature and objects which was placed at the disposal of Mr. Lloyd George's Coalition Government. M. Oudendyke was the very able representative of the Netherlands Government at St. Petersburg, when the Bolsheviks began their reign of terror. He spoke Russian well and knew the principal agents in this so-called revolution, which he had watched in course of preparation. Equipped with knowledge probably superior to that of any other neutral observer, he felt it to be his duty to convey this information to the Christian Powers, whose existence he believed to be threatened. On September 6th, 1918, therefore, he sent a Report—one of the most weighty Reports ever drafted—with an important communication from the wretched British subjects imprisoned in the Fortress of Peter and Paul, to Sir M. Finlay, our Minister at Christiania. The latter forwarded this Report to Mr. Balfour, who received it on 18th September and published it as a White Paper in April, 1919, after six months' delay. This revealing paper was entitled:

¹ The document is reproduced with the kind permission of the Editor of the *Patriot*. A longer account of the same curious incident will be found in Appendix I.

The only place in Ireland, so far as the present writer is aware where the original unabridged edition of the British White Paper may be consulted, is the Library of Trinity College, Dublin.

'Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia.' The entire Report is illuminating as to Bolshevik proceedings and aims, but the kernel of the whole matter is contained in the following extract : *'The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger can be averted would be collective action on the part of all the Powers. I would beg that this Report be telegraphed as soon as possible in cipher in full to the British Foreign Office in view of its importance.'*

"Never has anyone shown more prophetic insight than M. Oudendyke. His forecast has been absolutely fulfilled in every respect, and to-day the Bolsheviks—now about to be received in London—constitute the greatest danger to the peace and stability of the world, even threatening civilization. Whether his vitally important Report reached other Chancelleries we do not know, but our Foreign Office at least was forewarned, and it did not—at first—withhold the warning from the public. The sequel is, however, extraordinary. The original White Paper quickly became unprocurable, and another, an 'abridged edition' with the same title, promptly appeared at 6d. instead of 9d., from which all that we have quoted, and more of almost equal importance, had been carefully eliminated. It would be particularly interesting, but evidently impossible, to ascertain how this suppression of pregnant facts was arranged at the Foreign Office."

The chief document, treating of the financing of the Russian Revolution, is the one drawn up by the American Secret Service and transmitted by the French High Commissioner to his Government. It was published by

the *Documentation Catholique* of Paris on 6th March, 1920, and preceded by the following remarks : "The authenticity of this document is guaranteed to us. With regard to the exactness of the information which it contains, the American Secret Service takes responsibility."

This document was quoted in 1920 in a supplement to the paper, *La Vieille France*, which added : "All the Governments of the Entente were aware of this memorandum, drawn up from the data of the American Secret Service and sent at the time to the French High Commissioner and his colleagues." The memorandum is also to be found in Mgr. Jouin's work, *Le Péril Judéo-Maçonnique*, Part III, pp. 249-251, with the added remark that the Jews have placed obstacles in the way of its publication, so that the great majority of people are unaware of its existence.¹ The document is divided into eight sections. Sections I to IV as well as VI to VIII will be here reproduced for the benefit of readers.

"*Section I.*—In February, 1916, it was first discovered that a revolution was being fomented in Russia. It was found out that the following persons as well as the banking-house mentioned were engaged in this work of destruction :

"Jacob Schiff (Jew) ; Guggenheim (Jew) ; Max Breitung (Jew) ; Kuhn, Loeb & Co. (Jewish Banking-house), of which the following are the directors : Jacob Schiff, Felix Warburg, Otto Kahn, Mortimer Schiff, S. H. Hanauer (all Jews).

"There can be no doubt that the Russian revolution, which broke out a year after the information given above had been received, was launched and fomented by distinctively Jewish influences.

"As a matter of fact, in April, 1917, Jacob Schiff made a public declaration that it was thanks to his financial help that the Russian revolution had succeeded.

"*Section II.*—In the spring of 1917, Jacob Schiff began to supply funds to Trotsky (Jew) to bring about the social revolution in Russia. The New York daily,

¹ Though the Jewish origin of Kerensky, who brought about the first Russian revolution of 1917, has been contested, it seems pretty certain he was the son of the Jew Aronne (Aaron) Kerbis and the Jewess Adler. After the death of Kerbis, his widow married a certain Kerensky in Russian Turkestan. This man adopted young Kerbis, who took the name of his stepfather.

Forward, which is a Judaeo-Bolshevik organ, gave a subscription for the same purpose.

"Through Stockholm, the Jew, Max Warburg, was likewise furnishing funds to Trotsky and Co. They were also in receipt of funds from the Westphalian-Rhineland Syndicate, which is an important Jewish enterprise, as well as from another Jew, Olaf Aschberg, of the 'Nya Banken' of Stockholm, and from Givotovsky, a Jew, whose daughter is married to Trotsky. Thus the communications were set up between the Jewish multi-millionaires and the Jewish proletarians.

"*Section III.*—In October, 1917, the social revolution took place in Russia, thanks to which certain Soviet organizations took over the direction of the Russian people. In these Soviets the following individuals made themselves remarkable :

Assumed Name		Real Name		Nationality
Lenin	..	Oulianow (Ulianoff)	..	Russian. ¹
Trotsky (Trotzky)		Bronstein	..	Jewish.
Steckloff	..	Nakhames	..	Jewish.
Martoff	..	Zederbaum	..	Jewish.
Zinovieff	..	Apfelbaum	..	Jewish.
Kameneff	..	Rosenfeld	..	Jewish.
Dan	..	Gourevitch (Yurewitsch)		Jewish.
Ganetzky	..	Furstenberg	..	Jewish.
Parvus	..	Helpfand	..	Jewish.
Uritzky	..	Padomilsky	..	Jewish.
Larin	..	Lurge	..	Jewish.
Bohrin	..	Nathansohn	..	Jewish.
Martinoff	..	Zibar	..	Jewish.
Bogdanoff	..	Zilberstein	..	Jewish.
Garin	..	Garfeld	..	Jewish.
Suchanoff	..	Gimel	..	Jewish.
Kamnelff	..	Goldmann	..	Jewish.
Sagersky	..	Krochmann	..	Jewish.
Riazanoff	..	Goldenbach	..	Jewish.
Solutzeff	..	Bleichmann	..	Jewish.
Piatnitzky	..	Ziwin	..	Jewish.
Axelrod	..	Orthodox	..	Jewish.
Glasunoff	.	Schultze	..	Jewish.
Zuriesain	..	Weinstein	..	Jewish.
Lapinsky	..	Loewensohn	..	Jewish.

¹ The present writer wishes to add that some authors are convinced that Lenin's mother was a Jewess.

"*Section IV.*—At the same time the Jew, Paul Warburg, who had been in relation with¹ the Federal Reserve Board, was remarked to be in active contact with certain Bolshevik notabilities in the United States. This circumstance, together with other points about which information had been obtained, was the cause of his not being re-elected to the above-mentioned Committee.

"*Section VI.*—On the other hand, Judas Magnes, subsidized by Jacob Schiff, is in close contact with the world-wide Sionist organization, *Poale Zion*, of which he is in fact the director. The final end of this organization is to establish the international supremacy of the Jewish Labour Movement. Here again we see the connexion between the Jewish multi-millionaires and the Jewish proletarians.

"*Section VII.*—Scarcely had the social revolution broken out in Germany when the Jewess, Rosa Luxemburg, automatically assumed the political direction of it. One of the chief leaders of the International Bolshevik Movement was the Jew, Haase. At that time the social revolution in Germany developed along the same lines as the social revolution in Russia.

"*Section VIII.*—If we bear in mind the fact that the Jewish Banking-House of Kuhn, Loeb & Co. is in touch with the Westphalian-Rhineland Syndicate, German-Jewish House, and with the Brothers Lazare, Jewish House in Paris, and also with the Jewish House of Gunzburg of Petrograd, Tokio and Paris; if, in addition, we remark that all the above-mentioned Jewish Houses are in close correspondence with the Jewish House of Speyer & Co. of London, New York and Frankfort-on-the-Main, as well as with the 'Nya Banken,' Judaeo-Bolshevik establishment at Stockholm, it will be manifest that the Bolshevik movement is in a certain measure the expression of a general Jewish movement and that certain Jewish Banking-Houses are interested in the organization of this movement."

A few additional remarks about some of the personages above-mentioned may be of interest. According to the

¹I have here translated literally from the French. Perhaps the original English may have been "acting on" instead of "in relation with."

Echo de Paris of 28th April, 1920, Max Warburg is the head of the Bank, *Max Warburg & Co.*, of Hamburg. He is the chief shareholder in the Hamburg-America line and the Deutscher Lloyd. His two brothers, Paul and Felix, one of whom is married to the sister-in-law, the other to the daughter of Jacob Schiff (born at Frankfurt) are with Schiff at the head of the Bank, Kuhn, Loeb & Co. From *The German-Bolshevik Conspiracy* (p. 27), issued by the Committee of Public Information, Washington D.C., October, 1918, we learn that Max Warburg was advancing money to the Bolsheviks. The following telegram appears therein :

Stockholm, 21st Sept., 1917.

" Mr. Raphael Scholak, Haparand.

" Dear Comrade. In conformity with a telegram from the Westphalian-Rhineland Syndicate, Max Warburg & Co.'s Bank informs you that an account is open for Comrade Trotzky's enterprise.

" J. FURSTENBERG." ¹

From information furnished by French sources, Mr. Jacob Schiff appears to have given 12,000,000 dollars for the Russian revolution of 1917.

If we now turn to Mrs. Webster's *The Surrender of an Empire* (pp. 74-79), we get some additional information about the rise of Bolshevism. It seems that the real name of the individual mentioned above in Section III, under the designation of Parvus, is Israel Lazarevitch Helphand and that he is a Jew of the province of Minsk, in White Russia. In the second half of the eighties he took part in revolutionary work in Odessa. In 1886 he went abroad and finally, after many wanderings, went to Copenhagen, where he amassed a large fortune as the chief agent for the supply of German coal to Denmark, working through the Danish Social Democratic Party. Dr. Ziv, in his *Life of Trotsky*, relates that when he was in America in 1916 he said to Trotsky : " How is Parvus ? " to which Trotsky replied laconically : " Completing his twelfth million." It is this Jewish multi-millionaire who, after Karl Marx, was the great inspirer of Lenin. It was through the intervention of Parvus that Lenin was sent back

¹ The present writer has translated from a French version of the above telegram, so there may be some difference between the wording and that to be found in the American publication above-quoted.

to Russia by the Germans. Lenin was dispatched from Switzerland to Russia in a locked train and was provided with no less than £2,500,000 by the German Imperial Bank. It was not, therefore, as a needy revolutionary, setting forth on a precarious mission, his soul lit with pure zeal for the cause of the workers, that Lenin journeyed into Russia, but as a well-trying agent, versed in all the tricks of intrigue and the art of propaganda and backed by the powerful organization of international finance. The people accompanying him were predominantly aliens: out of a list of 165 names published, 23 are Russian, 3 Georgian, 5 or 6 Armenian, 1 German and 128 Jewish.¹

The English accuse the Germans of having sent Lenin to Russia. We have seen the influences at the back of that action. On the other hand, the Germans accuse the English of having sent Trotsky back, for Trotsky was set free from arrest by order of the British Government (he had been arrested at Halifax), when he was needed by Jacob Schiff and the others, as we saw above. The truth is that Jewish financial influences were working behind the Governments of both peoples for their own ends. "Russia" is not a triumph for the workers; but seems to be a gigantic investment of Jewish capitalists for their own ends. Amid the welter of details about "Russia," the great fact must not be lost sight of, that the men who seized power and retain it, as the task-masters of the rationed and ticketed people of Russia, were put there by a certain number of Jewish capitalists. The Russian middle-class and the nobles, the natural leaders of the people, were exterminated, while the manual workers, who were too uneducated to see through the plans of the investors, were extolled to the skies.

The last testimony we shall cite in this connexion is that of a distinguished scholar who carefully studied Communism in action and then was not afraid to tell the truth. It is taken from the *Impressions of Soviet Russia*, by Charles Sarolea (pp. 159, 160):—

"That the Jews have played a leading part in the

¹ An illuminating sketch of Lenin's career is to be found in an article by Salluste in *La Revue de Paris* (December 15, 1927). Lenin, according to this able writer, was, at the same time, a paid agent of the Russian secret police and of the Jewish financiers engaged in furthering the Marxist conspiracy. He profited by his position as police agent to prepare the triumph of the schemes of the financiers.

Bolshevist Government is a proposition which no one will deny who has taken the trouble to study Russian affairs at first hand. I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers in India are an infinitesimal fraction. But it is none the less true, that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India. For any traveller in Russia to deny such a truth would be to deny the evidence of his own senses. When you find that out of a large number of important Foreign Office officials whom you have met all but two are Jews, you are entitled to say that the Jews are running the Russian Foreign Office. . . . When you find that in the Congress of the Third International all the debates from beginning to end are directed by Zinoviev and Radek, you are entitled to say that those two Jewish Bolsheviks are running the Third International. When you find that the same Zinoviev is also the omnipotent Dictator of Petrograd, that he was also the chairman of the Congress of Baku . . . when you further find that the above-mentioned Radek is the ubiquitous agitator and the chief of the Bolshevik Propaganda department, when you discover at the same time that the leaders in every other Bolshevik revolution in Budapest, in Bavaria, are invariably Jews, you are driven to the conclusion that the Jews have been the protagonists of the Russian Drama."

Earlier in the same work we read :

"Most of the places (at the universities) are reserved for boys and girls of approved atheist and Bolshevik principles. It is thus that in Moscow University eighty per cent. of the medical students are Communist Jews." ¹

The tree planted by the *Jewish Union for Civilization and Science* has borne fruit.

How does the Communist Internationale seek to subject other countries? In Spain, the republican elements,

¹ The competence of this author is beyond question. In the Preface he says that he submitted the manuscript of the work to some of the highest European authorities on things Russian and Slavonic. The Jews who figure in the façade of the Bolshevik structure vary from time to time. They may even appear to diminish in number because of fear of "Anti-Semitism." The control never changes.

Masonic and Bolshevist, together with a certain number of honest, decent Catholics, who did not grasp the full meaning of the struggle in the world against the Mystical Body of which they are members, combined to overthrow the Monarchy. Masonry, as we have seen, is aiming at subjecting all countries to the World-Republic just as Communism is. The same forces practically control both sections of the revolutionary army, Masons and Communists. The Communists in the cities then profited by the arrival of the Masons to power to begin the attack on the supernatural life of the country, by burning churches and convents. The following is the programme traced out by Moscow for their agents and dupes in that country. It is taken from *La Liberté* of Fribourg (Switzerland) of 20th June, 1931, which quotes from the official organ of the "Russian Kommintern."

"The flames ascending from the burning churches and monasteries of Spain have shown the true character of the Spanish revolution. Its prospects are excellent, but that it may develop and win through, the movement must be directed by a thorough-going Communist Party. This party is actually being formed."

Some of the points to be aimed at by the agents of Moscow in Spain are then given as follows :

"(1) . . . disbanding of the secret police. Arrest of the functionaries of that force . . . (2) . . . arming of the workers and working-farmers (peasants). . . . (7) Confiscation of the lands belonging to the Church and the landed proprietors. . . . These lands to be handed over to the agricultural workers and working-farmers."

The document further insists upon

"the importance of the agrarian revolution, for which it is indispensable to set up working-farmers' committees for the requisition of the property of the landed proprietors, of the banks and of the Church, and for the handing over of these lands to working-farmers' and agricultural workers' committees; to refuse to pay debts; to refuse to pay State contributions until the lands are divided up. . . . For the realization of all these

revolutionary projects, the formation of committees (Soviets) of workers, working farmers and soldiers is necessary. That must be our chief aim.”¹

Now the language and expressions used in this document, emanating from the Russian Komintern, are largely those with which the revolutionary papers have made their readers familiar here in Ireland. In the leading article of its issue of 23rd April, 1932, under the caption “On with the Old Cause,” *An Phoblacht* (“The Republic”), one of those revolutionary papers, states that it is working for

“A Republic for the thirty-two counties of Ireland, free from any dependence on or connexion with the British Empire. *A Republic in which there shall be civil and religious liberty, and equal rights and opportunities for all citizens. A Republic based on the public ownership of the land, and instruments of production, distribution, and exchange.*”²

What these declarations forebode for the farmers of the future Irish Republic may be learned from an article on “Motives of Production” in *An Phoblacht* of 21st May, 1932. In the course of this article which the paper informs us is one of a series setting forth its editorial policy, we read :

“The sin and crime growing out of the private monopoly of land . . . must never be tolerated in a free Ireland. . . . Thus in land, those who now occupy holdings in trust for the nation shall be confirmed in their occupation and but one condition sought of them—the use of such holdings to the maximum productivity point, and the making available for the nation of the surplus beyond the needs of the occupiers’ families.”

The Communist movement in Ireland is advanced another stage by the declaration contained in the Manifesto to the Irish People issued by the General Convention of the I.R.A. on January 8th, 1933. That document states unequivocally that :

“We believe the reorganization of Irish life demands

¹Mrs. Webster, in *The Socialist Network* (p. 47), points out that the same individuals control both the Russian Government and the Komintern or Communist Internationale. The financiers, of course, control all.

²Italics mine.

the public ownership of the means of production, distribution and exchange in a state based on the needs of the mass of the people."

As the convention was "composed of elected delegates of all the volunteer units in the whole of Ireland," it represents the official policy of the I.R.A. (Irish Republican Army).¹

Under cover of propaganda for the severance of Ireland from the British Empire, a Communist Republic, from which private property in land and in the means of production would be excluded, is thus being prepared. Anyone who would claim to own a mill or a portion of land would have to be suppressed as a British Imperialist. *The Communist Manifesto*, of Karl Marx and Friedrich Engels, enlightens us with regard to the sincerity of the national aims of every Communist movement. We read therein :

"The struggle of the proletariat against the middle-class is not in reality, but will be in appearance, a national struggle. The proletariat of each country must first overcome its own middle-class. . . . Communists have been accused of wanting to do away with the native land and nationality. Workers have no country. What they have not cannot be taken from them. Of course, the proletariat must first of all attain political power, become the ruling class in the nation and constitute itself into the nation. In that sense, it is still attached to nationality. But it is not attached to nationality as the middle-class is attached to it. . . . The supremacy of the proletariat will efface them (all national distinctions)."²

Thus, if ever a Communist Republic is set up in Ireland we shall be trampled under foot in another world-empire ruled from Moscow or—Jerusalem.³

¹ The Irish Hierarchy warned their flocks about these Communist preparations in their Letter of October 18th, 1931. For documents relating to Communist movement in Ireland, cf. *Could Ireland become Communist?* by James Hogan.

² I have translated from the French edition of *The Communist Manifesto*, pp. 39 and 50.

³ In *The Socialist Network* (p. 72), Mrs. Webster refers to the relations between the I.R.B. and "the still more secret Irish Communist Brotherhood, founded in 1920 and controlled by a Supreme Council of Six." The existence of this latter body was made known by the revelations of a Communist. It made its presence felt during the disastrous Civil War in Ireland in 1922.

It should be carefully borne in mind that Muscovite propaganda, while ever seeking to disturb and overthrow the existing social order, so as to draw dupes under the sway of the new empire with its centre in Moscow, will try to profit by the existence of a national struggle in any country. Many thousands of Irish Catholics are being pulled blindly along the road to the Communist empire by propaganda about the British Empire. And, needless to say, every movement emanating from or controlled by Russia is steeped in hatred of the Catholic Church. Amongst the resolutions at the Congress of the Red International of Labour Unions (the Communist trade union organization with headquarters in Moscow) in 1928 was one to the effect that "all attempts in Ireland to form Catholic or other religious unions of workers were to be fought against." *Fas est et ab hoste doceri*. If the enemies of our Lord display such zeal in excluding the influence of the Mystical Body from economic affairs, every nerve should be strained by us to introduce that influence, by and through Catholic Action.

Of course, Muscovite propaganda, when attacking God and the hierarchic order of human society, will not inform the people who are urged on to the class-war and revolution that a new and savage feudalism or rather slavery will be the result. The members of the Bolshevik party are the new supreme class, and against the party and its members no rights exist, for there is no such thing as a right in the correct sense.

"Behind all the façades which portray identification of the Bolshevik State with the working masses hitherto enslaved by former Governments, behind the Soviets and the federal organization, is hidden but one reality, which can be described in a sentence: the 'workers' State is the unlimited rule of the Bolshevik party. State and party so far coincide that all the political institutions are but machinery of which the party makes use to direct society and determine its development. . . . Any development, therefore, which might weaken the efficiency of the machine which for the Bolsheviks constitutes the State, or restrict its operations, is made impossible from the outset. . . . The State knows only one right, the right of the Bolshevik party, which controls its machinery, to maintain its power. . . .

Any limits actually observed in the application of force against non-Bolsheviks are a matter of pure expediency ; and what expediency demands is decided by the Bolshevik party. . . . The might of the ruling party is unlimited, is, under the Bolshevik system, identical with right. The absence in the Bolshevik State of freedom of opinion and public meeting is no temporary restriction necessitated by a temporary crisis. . . . Moreover, there can be no doubt that the Bolshevik party is above the State . . . in principle there can be no rights against the party.”¹

But, then, the poor deluded masses in countries outside Russia are informed that, when the bourgeois governments have been everywhere overthrown, there will be a reign of peace and concord, a Garden of Eden, in fact, here below, but an Eden in which there will be no shadow cast by the irascible God of the bourgeois, intent on punishment. Satan can certainly get his dupes to swallow a considerable amount. One question, however, always returns : “ What about the Jewish international financiers who financed Lenin and Trotsky in 1917 ? ”² That their control over the figure-heads of the Communist party, like Stalin, exists is certain. In her book, *Trois ans chez les Tsars rouges* (p. 96), Madame Élise Despreaux speaks of the appearance of anti-Semitism in the Communist party and continues :

“ It is its preponderance amongst the Communists which has brought about the success of Stalin, in 1926 and 1927. Nevertheless, if the Georgian dictator maintains his position, it is at the price of a manifest capitulation in face of the higher power of international finance. The part played by this power in the destinies of the U.S.S.R. is undeniable. Of course, the exact nature of the part is difficult to prove, on account of its secret character. The influence of this power has, however, been exercised recently in favour of the Jews,

¹ *Bolshevism, Theory and Practice*, by W. Gurian, pp. 89-91 (London : Sheed and Ward).

² In this connexion Catholics would do well to read the pamphlet of the English C.T.S. on *The Catholic Church and the Principle of Private Property*, by H. Belloc. On p. 20 of that pamphlet, the writer asks how many of those who discussed the Peace Conference ever heard of Kuhn, Loeb & Co. This text is quoted in a later chapter.

without whom the Russians would find it difficult to manage commercially and economically.”¹

It is well to link with this what the writer stated on p. 75 of the same work, about the *Hotel Lux* as the headquarters of the World-Revolution :—

“The Government of the U.S.S.R. is only a subordinate department of the Executive Committee of the Third Internationale. The Communist International utilizes the results of the Russian revolution for aims which have nothing to do with the interests of the Russian people. Each country is represented at Moscow by permanent delegations and all these are at the service of the Muscovite General Staff. It is significant that these staffs are paid, in spite of the material misery in which Communism has plunged the Russian people generally outside the Communist aristocracy.”

It is to the influence of international finance that the relative stability of the Russian revolution is due. Just as greater skill in carrying out successful revolutions has been acquired by experience since 1789, so also progress has been made in the art of maintaining the figure-heads in power, in spite of the discontent of the majority of the people and the unceasing struggle against the laws of nature.²

Is such a thing as a Christian Workers' Republic possible? ³ In order to answer, we must first turn to those who alone upon this earth have the right to speak for Christ the King, namely, the Pope and the Bishops. Now, they have told us that one cannot be a Catholic and a Communist. Anyone who contradicts them does not speak in the name of Christ, but in that of Satan, though he may protest that he goes regularly to Mass. Secondly, applying the principles which, we have seen, lie at the base of the Communist movement, we can readily see that the name of Christian Workers' Republic attempts to link together two ideas that are contradictory. The Communism of Karl Marx is based on the pantheistic

¹ Madame Despreaux was for several years in charge of the French school, opened at Moscow by the French Government.

² Freemasonry has been suppressed in Russia. Cf. quotation from “The Protocols of the Elders of Zion” in Appendix V.

³ The expression “Workers' Republic” is used in the sense of Marx and Lenin.

evolution of all natural powers under the supreme guidance of man's thoughts. Above man, for Marx, there is nothing. True Christianity means the sharing by man of God's own Inner Life of Knowledge and Love communicated to man through the sacred Humanity of Jesus, True God and True Man. Above man, we, Catholics, believe there is God, and between God and man there is the one Mediator, Christ Jesus. Again, Marxian Communism is a neo-Messianic movement, based on Jewish rejection of the Messiah Who has come, and the workers are merely the tools by which Israel hopes to exercise world domination. Accordingly, a true Christian cannot be at home in that camp. Besides, Christianity is a religion of love, mercy and compassion, while "the Marxian type of atheism is not moved at all by pity; on the contrary, it is pitiless. In order to procure power and riches for the social collectivity it proclaims ruthless cruelty towards men. There is no humanitarian element left in it. It comes from Feuerbach, but it goes one further than him, and rejects his religion of humanity. It was not in the name of man that Marx raised the standard of revolt, but in the name of the mightiness of a new deity, the social Collectivity."¹ The complete triumph of the so-called Christian Workers' Republic can have no other result than the extermination of all those who believe in the Divinity of Christ the King. "No man can serve two masters" (Matthew vi. 24). Of course anyone, Bishop, priest or layman, who stands up for the integral rights of Christ the King will be got rid of, ostensibly as an enemy of the republic and a counter-revolutionary. And be it noted that ideas work themselves out in act, or rather men are spurred on to draw the final conclusions from the ideas they hold. Marxian republicans cannot stop halfway and compromise with Catholicism. They must seek to exterminate its adherents and educate a new generation which will worship only matter, machinery and—Satan.

A few extracts from Waldemar Gurian's able work from which we have already quoted will confirm these statements:—

"The tyranny to which the Bolshevik doctrine of salvation leads is not simply a political and economic

¹ Nicholas Berdyaev, *The Russian Revolution*, p. 31.

oppression. It is far more comprehensive and therefore more intolerable than a tyranny of the normal sort, because it is based on a fundamental philosophy, a particular conception of human nature and the objects of society. It desires to impose on men particular doctrines, and is not content with their obedience to governmental and economic regulations. The entire man must be embraced and occupied by Bolshevism. In future, there must be no contrast between the individual and society, for the life of the individual must belong completely to society, which is regarded as the goal of history. That alone which promotes this development has any longer the right to exist. This produces an oppression of unparalleled magnitude. All intellectual life that does not serve Bolshevism must be annihilated; intellectual freedom and independence must yield to the dogmas of the Bolshevism creed; religion must disappear, and scientific research be exclusively directed to results which are in harmony with the doctrines of dialectical materialism and above all serve the Bolshevism rule. . . . In the bourgeois society¹ the Church can still carry on her work, although in practice increasingly losing her influence over public life and, at best, recognized as a moral force within the community. Nevertheless, she can be active and preach her doctrines. This is true even of a State with such extremely anti-clerical laws as France. In the bourgeois society and its State the Church can make her voice heard. Even the anti-clerical State does not venture to promote atheism by the use of violence and the annexation of publicity in the hope of thus killing religion. However anti-clerical its professions it dare not carry them out consistently. . . . This tolerance and regard for tradition are alien to Bolshevism. It possesses a very definite philosophy of history, to whose fulfilment its State and economic experiments must minister. This philosophy finds the goal of humanity in the self-sufficient society. Bolshevism is thus essentially and whole-heartedly intolerant of Christianity and the Church. It cannot, therefore,

¹ By bourgeois society, Gurian means chiefly what I prefer to call Judaeo-Puritan capitalist society, the sort of society depicted in Belloc's *The Servile State*. Such a society has abused the rights of private property. Between the two opposed errors of Judaeo-Protestant Capitalism and Judaeo-Masonic Communism and above them stands the Catholic Ideal.

allow the Church to work freely within its society and State ; in this respect its attitude is far more logical than that of the bourgeois State.”¹

It was possible to give only a few details about the secret origins of Socialism and Communism. What has been said, however, will be sufficient to show at least portion of what was in Pope Leo XIII's mind, when in the Encyclical, *Quod Apostolici Muneris* (December 28th, 1878), “On Socialism, Communism and Nihilism,” he wrote as follows :—

“You understand, as a matter of course, Venerable Brothers, that We are alluding to that sect of men who, under the motley and all but barbarous terms and titles of Socialists, Communists and Nihilists, are spread abroad throughout the world and, bound intimately together in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but standing forth openly and boldly in the light of day, strive to carry out the purpose long resolved upon of uprooting the foundations of civilized society at large.”

Pope Leo XIII regretted more than once that rulers did not heed the warnings of the Holy See about what was being prepared for the world, in secret societies. Pope Pius XI, now that the struggle between Christ the King and Satanic Communism is universal, urges the alleviation of conditions where possible and the removal of social evils, but he reiterates the entreaties to those who have the power to use it for Christ :—

“We cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers, and with stolid indifference allow the propagation far and wide of those doctrines which seek by violence and bloodshed the destruction of all society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people and so prepare the way for the overthrow and ruin of the social order.” (Encyclical Letter, *Quadragesimo Anno*, “On the Social Order.”)

¹ Cf. op. cit., pp. 245, 256. Dr. Gurian's speaking of the Churches (cf. p. 256) and his putting all forms of Christianity on the same level, as if all were equally pleasing to God, are to be deprecated.

IS THE IRISH REPUBLICAN BROTHERHOOD PART OF
THE WORLD-SCHEME ?

Needless to say, documentary information about such a matter is very difficult to obtain. Let us, however, take in turn the origin of the Fenian organization out of which the I.R.B. and the Clan-na-Gael evolved, the ritual and form of initiation of the Clan-na-Gael, and lastly, the most important point, the attitude of the I.R.B. towards the Mystical Body of Christ.

With regard to the origin of the Fenian Society, A. M. Sullivan writes in *New Ireland* (pp. 198-202),

"Two of the refugees (of the '48 movement), Mr. John O'Mahony and Mr. James Stephens, had settled for some time in Paris after their escape from Ireland in 1848.¹ They there fell into the society of men, who, during that year of revolutions in various parts of Europe, from Vienna to Rome, had played a part much like their own; and soon, in what may be called the central training-school of European revolutionism, they learned that the way to begin was by a secret society. After a residence of a few years in the French capital, O'Mahony proceeded to America. Stephens quietly returned to Ireland. . . . Before parting, they

¹ We saw above that Arnold Rüge, once a friend and collaborator of Karl Marx, was the leader of *Young Germany*, a section of *Young Europe*, founded by the revolutionary Mazzini. What was the connexion of *Young Ireland* with that part of the world-scheme for the naturalistic deification of man? A historian unsympathetic to Ireland like Rutherford (*Secret History of the Fenian Conspiracy*) is at one with A. M. Sullivan with regard to the connexion of Stephens and O'Mahony with continental conspirators. He says: "All that could be done has been done to throw obscurity over the careers of James Stephens and John O'Mahony . . . from 1848 to 1858" (p. 49); "Stephens and O'Mahony, immediately on arriving in France in 1848, identified themselves with ultra-revolution and became members of a secret society" (p. 50); "he (Stephens) threw himself heart and soul into foreign conspiracy, and the secret societies of the Continent had no more active or trusty agent than himself. In their service he visited Spain occasionally, Germany now and then, Italy often, and London still more frequently" (p. 52). Further on, the same writer states "that Russian agents, in view of the impending Crimean War, got hold of Stephens. . . . Thus . . . Fenianism began under French and Russian auspices." Have we not a right to demand the objects of these foreign conspirators? They had a philosophy of life, an attitude towards the Mystical Body of Christ and, of course, endeavoured to manœuvre the Irish people in the sense of their views, by means of the Irishmen with whom they were in touch. It is time for Irish Catholics to study the real history of the world since 1789 and realize that the ultimate aim of all modern revolutionary schemes is the attack on Christ the King. It is towards that final apostasy that we are being manœuvred, by the methods that have succeeded in Mexico, Spain and Russia.

had both arrived at the conclusion that, if ever their principles were to have another opportunity of promulgation in Ireland, it should be in accordance with the skilful tactics they had learned in Paris. . . . I was, in the same sense as the national leaders had ever been, as 'seditious' as any of them in my hostility to the imperial scheme of destroying our national autonomy, but I had not studied in vain the history of secret oath-bound associations. I regarded them with horror."

A curious testimony to the similarity between the form of initiation of the Clan-na-Gael and that of Masonry is given by Henri Le Caron, or Thomas Beach, who entered the Clan-na-Gael as a professional spy or secret service agent in the pay of the English Government. As such I have found it necessary to control carefully his statements with regard to Irishmen and Irish affairs. But having examined the process of initiation of the Clan-na-Gael, I am not astonished that the blindfolding, rapping, etc., made such an impression on Beach.¹ Here is what he says:—

"The ritual and forms of initiation were framed entirely on Masonic precedent; and, to the vast majority of the members (of the Clan-na-Gael), the statement will come no doubt as a great surprise that the much vaunted secret forms of the Masonic order need be secret to them no longer, inasmuch as that, when being admitted to a Clan-na-Gael club, they were going through the same forms and ceremonies as attached themselves to that great source of mystery and wonderment in the eyes of the non-elect, the Masonic-Brotherhood. I have often laughed to myself at the surprise shown by some Masons on the occasion of their initiation to Clan-na-Gael—for there are Masons in the Clan—at being brought once more into contact with the familiar procedure."

Beach is, however, very careful to distinguish between the Masonic society to which many of his patrons belonged and the Clan-na-Gael, for he goes on to tell the old story that Masonry is a benevolent society:—

"In the case of the Mason, nothing very strange

¹Cf. *Twenty-Five Years in the Secret Service* (pp. 111, 112), by Henri Le Caron. Of course, the form of initiation of Clan-na-Gael is less elaborate than that of Freemasonry.

happens or is committed to his secrecy, for the simple reason that brotherly love and charity requires no unusual strain either on his powers of wonder or reserve; while in the other the poor confiding Irishman is simply intended to play the part of a dupe."

Little comment is needed on all this, for we have seen above that the naturalistic deification of man is the background of Masonic ritual and we know that the brotherly love and benevolence of Masonry is only a blind.

Finally, we come to the attitude of the I.R.B. towards religion and here we find unequivocal evidence of the fact that the I.R.B. is a naturalistic society working against the real order of the world. In the sub-section of the Constitution of the I.R.B., dealing with *Religion and Social Standing*, we read:—

"There shall be no State religion in the Irish Republic. Each citizen shall be free to worship God according to the dictates of his conscience. There shall be no privileged persons or classes in the Irish Republic. All citizens shall enjoy equal rights therein."¹

The Irish State, aimed at by this secret society, shall, accordingly, never be able to acknowledge the Kingship of Christ, in other words, can never accept the Divine Order of the world. The significance of the other portions has been sufficiently explained when treating of the "Rights of Man." Before passing on, it must be remarked that we are dealing with the place of the I.R.B. as a whole in the movement against the Divine Life of the world since 1789, but not with the aspirations of many of those who entered the society.²

It was a sad day for Ireland that this secret society was introduced into Irish life, for its introduction meant the opposition of part of the movement for Irish independence to the rule of Christ the King. That movement was meant to be and really is the struggle of our country for the power to organize its national life in the way best calculated to favour the diffusion of the Divine Life of

¹ It may be well to add here that the I.R.B. claims the right to inflict the death penalty: "(30). The Supreme Council alone shall have power to inflict a sentence of capital punishment and give it effect; and this only in cases of treason."

² The aspirations of many members of the Fenian Brotherhood are sympathetically dealt with in Canon Sheehan's novel, *The Graves at Kilmorna*.

Christ, our High Priest. For it cannot be too often repeated that there can be no real happiness for countries or for individuals except in ordered subordination to Christ. As the representatives of Christ the King, the Pope and the Bishops have been ever obliged to oppose the methods and aims of this naturalistic revolutionary society, the enemies of the real life of our country have profited thereby to accuse the Mystical Body of Christ of being opposed to Irish independence. That accusation is, of course, false. On the other hand, Irish youths have read so many books in which members of this secret organization are given the monopoly of Irish patriotism that there is danger of a revolt of Irish nationality against Christ the King. May He in His mercy avert such folly and madness and enable us to remain ever faithful to Him, with the traditional loyalty of our ancestors !

We have seen the place occupied by those who control Russia in the attack on the Divine Order of the world. We know that, according to Marxian principles, the Divinity of our Lord and the Supernatural Life are absurdities. We have some idea also of Russia's designs for the building up of a vast empire, nominally of workers' republics, but in reality composed of countries enslaved by international finance. In view of these facts, we stand aghast on reading about the attempts of some members of the I.R.B. to get into touch with Russia in order to obtain recognition for the Irish Republic. To run the risk of being incorporated into the Soviet Empire in order to circumvent the British Empire is more than folly.

In the light of what we know about Russia, the following extracts from a *Draft of Proposed Treaty between the Russian Socialist Federal Soviet Republic and the Republic of Ireland*, make sad reading :—

“ Desirous of promoting peaceful and friendly relations between all nations of the world and especially between the people of Russia and the people of Ireland, and striving to co-operate in the interest of the advancement of the human race and for the liberation of all peoples from imperialistic exploitation and oppression, the Governments of the Russian Socialist Federal Soviet Republic and of the Republic of Ireland, by the authority conferred upon them by their respective Constitutions

and in the name of the people of Russia and the people of Ireland agree as follows :

" . . . (5) The Government of the Russian Socialist Federal Soviet Republic accords to all religious denominations represented in the Republic of Ireland every right accorded to religious sects by the Russian Constitution, and entrusts to the accredited representative of the Republic of Ireland in Russia the interests of the Roman Catholic Church within the territory of the Russian Socialist Federal Soviet Republic." (McCartan, *With de Valera in America*, p. 272.)

It is with pleasure that one reads in the official Report of Dáil Eireann, October–November, 1931 (p. 301), the following pronouncement from Mr. de Valera himself :

" I will say this now about secret societies, that since the Volunteers were founded, they were never necessary, that if it was required to get examples to prove that the Catholic doctrine with respect to them is right—I could give examples, because every evil that was said to flow from these societies has, to my knowledge, flown from them." (Cf. the same Report, p. 57.)

C.—NON-SECRET SOCIETIES IMBUED WITH THE MASONIC NATURALISTIC SPIRIT

THE ROTARY INTERNATIONAL

Non-secret societies influenced by Freemasonry are of two kinds. Some are founded by Masonry to diffuse its ideas. Others are founded by non-Masons with excellent intentions, but then become imbued with the Masonic spirit and serve Masonic purposes, especially by the diffusion of a spirit of naturalism and indifference to the one True Faith. Without seeking to solve the question whether Rotary was founded by Masonry as a sort of offshoot, we may take it as a typical example of a society imbued with the Masonic naturalistic spirit.¹ Masonry, as we have seen, is a naturalistic society, that is, a society which claims to make men good and moral independently of the Supernatural Life which comes to us from our Lord

¹ According to *R. I. S. S.*, November 22nd, 1931, p. 1188, etc., Harris, the founder of Rotary, was a Mason, as were also his first associates.

Jesus Christ, thanks to membership of the Mystical Body. Masonry thus, in deed and in fact, puts itself in the place of the One True Visible Church. A purely natural association claims to make men good, and with a gesture of sublime indifference to the Supernatural Life of Jesus, puts His Mystical Body on the same level as all man-made religions. It even claims superiority over them all. Now we find this very same attitude in Rotary. It is not so blatantly prominent, but it is there all the time. For example, in the *Manual of Procedure for Rotarians*, we read :—

“The Rotary code of ethics . . . sets forth the principles and practices that should exist, not only between Rotarians, but all business and professional men everywhere. To read this code of ethics, which the Rotarians have adopted as their ideal, is to realize one of the reasons why this exclusively new movement has gone forward by leaps and bounds during the past five years. Men had been waiting for this very thing.”¹

Here we are in presence of a society, completely natural, with the foundation of which, of course, the Mystical Body, the Catholic Church, had nothing to do. Yet this society asserts that the world had been waiting for it to formulate a code of morality for all business men everywhere.

Let us now take some examples of Rotary teaching in action, at the Annual Convention of the Society. At Edinburgh, in 1921, Gabriel Gorce, President of the Rotary Club of France, delivered an address in which, amongst other things, he said :

“*It was in France, more than a century ago, that were proclaimed the Rights of Man and of Humanity. These ideas incorporated in your Rotarian creed, these ideas which exalt altruism, probity, the dignity and solidarity of man, will be welcomed in our country as well-loved children who, having travelled around the world, return from their long journey to their mother country.*”²

From the volume of the *Proceedings* of the Sixteenth Annual

¹ I have quoted from the volume of the *Proceedings* of the Twelfth Annual Convention of Rotary Clubs, Edinburgh, June, 1921, p. 492.

² I quote from the same volume, p. 102. Italics mine.

Convention of Rotary International at Cleveland (U.S.A.), 1925 (p. 24), the following picture of Creation is taken. It formed part of the Pageant there presented to the assembled Rotarians :—

“ In the darkness a star appeared followed by another . . . and then the moon. . . . With the gradual lighting of the stage a dense jungle was seen in which appeared in succession an ape man, a man of the Stone Age and a savage or barbarian. As the scene became lighter through the dawn of day, mankind appeared in the modern sense in the person of Adam. The character showed its astonishment at the scene that greeted its eyes. Imagination—thought—raised man from beast and gave him power to subdue beast.”

Finally, a passage of an address may be quoted in which the naturalism of Rotary shows itself anti-Catholic and anti-supernatural in true Masonic style, as is inevitable. It is from a lecture on Fellowship, delivered by a Mr. Charles Moynihan at the Fourteenth Annual Convention of Rotary held at St. Louis (U.S.A.) in 1923.¹ Amongst other things, Mr. Moynihan said :—

“ I do not condemn the full use of the human intellect in its effort to fathom every depth of the vast ocean of knowledge, because I realize that scientific, political, and religious thought was for centuries firmly held in the dead hand of intolerant and barbarous superstition ; that for more than twelve centuries thought was largely without form, and void and darkness was upon the minds of men ; that two thousand years compassed the bondage of the human mind to the metaphysics of Aristotle ; that Galileo was imprisoned for proclaiming the true theory of the solar system and sentenced to repeat the seven penitential psalms for differing from Moses and the theologians. . . . Great genii have from time to time visited with tornado effect original doctrines on the warped and stunted minds of their contemporaries and on those static institutions that harboured a mistaken political or religious programme. A vast destruction of things that were occurred. Christ, Voltaire, Shakespeare, Lincoln, and Confucius mean more to the average individual than the periods of

¹*Proceedings*, pp. 94, 97.

history during which they lived, and their memories represent immortal shrines, past which a procession of posterity humbly walks with bowed and reverent head."

To put the filthy sneering Mason, Voltaire, on the same level with our Divine Lord Jesus Christ, Whose Mystical Body on earth Voltaire spent his life in attacking and calumniating, is surely not only naturalism but blasphemous naturalism. Of course, the whole discourse is a long tissue of absurdities and half-truths. There is no doubt that Rotary is doing its part in detaching men from the Mystical Body of Jesus. No wonder Pope Leo XIII, in his Encyclical Letter, *Humanum Genus*, "On Freemasonry," warned the Bishops of the world to watch over the education of the young:—

"To your fidelity and watchfulness we commend in a special manner the young, who are the hope of human society. Devote the greatest part of your care to their instruction and do not think that any precaution can be great enough in keeping them from masters and schools where the pestilent breath of the sects is to be feared. Under your guidance, let parents, religious instructors, and priests having the charge of souls, use every opportunity in their Christian teaching of warning their children and pupils of the infamous nature of these societies, so that they may learn in good time to beware of the various and fraudulent artifices by which their promoters are accustomed to ensnare people. And those who instruct the young in religious knowledge will act wisely, if they induce all of them to resolve and to undertake never to bind themselves to any society without the knowledge of their parents, or the advice of their parish priest or director."

Again, in his Letter to the Italian people of December 8th, 1892, Pope Leo XIII wrote as follows:—

"Societies not subject to the influence of religion and, as such, easily exposed to be more or less directed and dominated by Masons, must in general be looked on with suspicion and avoided. Those also must be avoided which not only lend their aid to Masonry but constitute a nursery therefor and a factory for the training of apprentices. All should avoid any liaison,

any familiarity, with persons suspected of being Freemasons or of belonging to affiliated societies familiar intercourse should be cut off, not only with the openly wicked but with those who hide their real character under the mask of universal toleration, of respect for all religions, of the mania of reconciling the maxims of the Gospel with those of the Revolution, Christ with Belial, the Church of God with the State without God. . . . Besides, as it is question of a sect which has invaded all domains, it is not enough to remain on the defensive, Catholics must descend courageously into the arena and combat it face to face. This you shall do, dear Sons, by opposing publications to publications, schools to schools, associations to associations, congresses to congresses, action to action. . . . Above all, Catholic parents should not confide the education of their children to schools that are not safe. . . . With your persons and your money help the Catholic Press."¹

After these general warnings of Pope Leo XIII about dangerous associations, let us see what attitude the Catholic Church has adopted towards Rotary in particular. When asked about the advisability of priests becoming members of Rotary and assisting at Rotarian reunions, the Sacred Congregation of the Consistory replied that it was not advisable. *Non expedit* are the words contained in the official text of the reply, dated 4th February, 1929.² The Spanish Hierarchy, on January 23rd, 1929, warned the faithful to be on their guard against this association

"The Rotary Club," wrote Cardinal Segura, Archbishop of Toledo, in his pastoral letter, "professes absolute laicity and universal religious indifference. . . . It is in appearance commercial, philanthropic, international, neutral, but always laical. Thus it hides its real mentality, which denies true morality and true religion and puts in their place a morality and a religion which are not those of Jesus Christ. Consequently, the faithful should not join associations of this kind."

His Eminence Cardinal Andrieu, Archbishop of Bordeaux, expressed his entire agreement with the Spanish Hierarchy,

¹ Translated from original as published by La Bonne Presse, Paris.

² *Acta Ap. Sedis*, 1929, p. 42.

on June 15th, 1929. In their turn, the Catholic Hierarchy of Holland, on July 12th, 1930, declared that

“Rotary is a neutral association of an economic and social character, aiming at the amelioration of society and desirous of making its members worthy and honourable men. The pursuit of this end is certainly worthy of praise, but Rotary counts on attaining it by the application of moral principles divorced from all religion. Hence Rotary is one of the associations which Catholics must avoid.”

Certainly, Rotary is not looked upon with favour by the Catholic Church. When we learn of a Masonic lodge being opened in London exclusively for Rotarians,¹ and when we recall the means employed by Masonry to secure and maintain control of neutral and naturalistic societies, into which non-Masons are admitted, that attitude is not likely to change. The action of the assembled Rotarians of Mexico in sending a telegram of congratulation to Calles, the persecutor of the Catholic Church in that country, to assure him of their resolution to co-operate with his government as far as lay in their power, will confirm it.²

¹ “Amongst the Masonic Lodges recently opened in London is a Rotary Lodge, composed exclusively of Rotarians.”—(R.I.S.S., Dec., 2nd, 1928)

² Cf. article in the *Fortnightly Review*, January, 1934, quoted in R. I.S.S..